THE INQUIRER

INCORPORATING THE CHRISTIAN LIFE AND THE UNITARIAN HERALD

ORGAN OF UNITARIAN CHRISTIANITY
AND FREE RELIGIOUS FELLOWSHIP

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DOCTRINE AND LIFE

Religious Doctrine—

IT IS probable that the doctrine of the Trinity plays little part in the life of the ordinary Christian, Catholic or non-Catholic. His religious experience, or the basis of his religious faith, is connected with God the Father or with Jesus Christ. It is altogether wrong to assume that the Holy Ghost, the third person of the Trinity, "co-equal with the Father and the Son", is of the same meaning in experience—if ever experienced at all by the ordinary Christian—with the other two persons. In popular Christianity the Holy Ghost occupies the same position in meaning as it does in the New Testament, altogether vague and of doubtful reality when compared with God the Father and with Christ.

The Christian therefore who on solemn occasions of worship repeats the clause in the Nicene Creed, "And I believe in the Holy Ghost, the Lord and giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the prophets", is repeating a form of words, which, whatever its emotional meaning at the time of repetition, fades into comparative forgetfulness in the theological and moral practice of his daily religion. Men can argue about the divinity of Jesus Christ, or the exact nature of his divinity; they can hardly argue about the exact nature of the divinity of the Holy Spirit. Theologians, of course, will argue that the "third person" of the Trinity is necessary to protect the full Christian nature of the doctrine of God. That may be so, but to assume that this is so in the practical experience of the ordinary Christian is to assume what is patently denied by everyday reality. It would seem to an outsider, for instance, that the Madonna in Catholic religious feeling occupies a more vital place than the "third person".

—And Religious Belief

The abstraction of doctrine of this kind, abstract because it does not conform to experience, often makes the inquiring mind suspicious of all doctrine. It seems to have the habit of creating only a wavering line between truth and falsehood, or if this is too harsh a description, seems to use standards of truth that would be rejected in other vital experiences. Men, in the mental climate of today, are puzzled because theology appears not to have the same frankness, and the same care of words, that other experiences demand. One need not go to science for contrast, for the scientists can engage in illusion—outside their science—as well as other people; but one can go to other experiences. The poet, for instance, as so many poets have described, must discipline himself harshly to find the just word to describe actual experience. He will not be defeated by the cloudy and second best. When therefore religious terminology is thrown off without apparent care inquiring minds are troubled and put off.

The Young Idealist

Such thoughts as these have been pressed home by a newly published book, *Angry Young Man*, by Leslie Paul (Faber and Faber, 18/-). Mr. Paul has published a number of moving books since 1946 of a religious, philosophical nature, contemplating the present state of man and offering an orthodox Christian solution for it. The present book is an autobiography. It is an addition to a previous work in which the author described his boyhood and youth. In this second volume the author illuminates his own particular situation. He describes, first of all, the undesigned, puzzled progress of an idealist of the left. He was a boy during the first world war, with a Christian background. He revolted against it. He came to maturity, if that can be the word to describe troubled idealism, immediately after the war. He was typical of many of his generation. As it seemed to him he revolted against all religion. He tried to express his need for dedication in movements that tended to collect all the idealistic "isms" of the years between the wars. It was the troubled erratic effort of a man trying to find the life of religion whilst at the same time denying its reality. The Second World War crashed in upon him. The "isms" petered out for all the sham spiritual pretences they were. He was left stranded until one night he found himself saying, "You'll be believing in God next". And at that moment he found himself believing.

Symbol and History

But this climax of belief had certain consequences. Mr. Paul found himself returning to the religion of his childhood, stirred and created, as one can judge, with all his experiences in between. It is this return and the manner of it that stirs the inquiry, and the challenge of the sympathetic. This is what Mr. Paul says happened.

> Christ, the mysterious, suffering figure at the heart of Christianity, the God done to death by man, as man constantly does to death his own spirit, now became, for all one's questioning about him, the most moving and frightening symbol in the whole of history.

What does this mean? The question is not asked by a "free-thinking Unitarian" (a phrase used in quotation elsewhere in Mr. Paul's book), but by one who is moved and stirred by Mr. Paul's experience, as, no doubt unknown to him, most Unitarians would be. First of all, in that sentence Mr. Paul is committing a number of heresies that would be frowned upon by the theologian. We trust that will not disturb him overmuch. Although it would disturb some who were accepting traditional Christian doctrine. But heresies apart, it is clear that Mr. Paul has to make up his mind whether Christ is merely a symbol at the heart of Christianity, or an actual historic fact in the manner he describes him. The two are not the same. He has to make up his mind about what he means by God being "done to death", and whether God can be done to death. In short he has to make up his mind whether in the sentence quoted he is merely using terms to describe spiritual experience or whether he is relating what actually took place in history. The two cannot be confused. It is a misuse of truth to confuse them.

Man Putting God to Death

That is the problem of orthodox religion. It is the problem of doctrine. Traditional religion has to make up its mind about the difference between fact and symbol. Mr. Paul, in the quoted sentence, has to make up his mind whether he is talking about history. He has affirmed that God Almighty, Maker of Heaven and Earth, was actually done to death by a Roman procurator, at a certain hour, at a certain day, at a certain year, about 2,000 years ago. That clearly is nonsense. No religious experience, with any degree of lucidity, can bring it within its compass. Even traditional Christianity would dismiss that description of what took place. Mr. Paul has said "man" put God to death. That too, literally is nonsense, "man" had nothing to do with it. Only a handful of men were aware of the existence, at the time, of Jesus of Nazareth; and figuratively, in comparison with the total population of mankind, only a handful of men have heard of him since. How can "man" be held responsible?

The Belief of Unitarians

An impartial assessment of what took place in the past could really hold no one responsible. Pilate was an ordinary Roman procurator doing what most of his like would do in the same circumstances, his commonplace ordinary duty. By what conceivable means could Pilate have known all that Mr. Paul knows? How could the Roman have had the slightest inkling that he was putting God to death? Pilate would not even know what Mr. Paul is talking about. The High Priest who was the actual cause of Jesus' death was doing what he thought he ought to do under the circumstances. A Judaic High Priest was not an evil man, he was probably a good man. The tragedy of the death of Jesus Christ was not the tragedy of God being put to death—in historic terms that is nonsense—it was a far deeper tragedy than that, it was the tragedy of a good man being put to death by other reasonably good men, unable, and reasonably unable, to see goodness before them. That is the real darkness that lies at the heart of man out of which he has to create his light. It is not what evil does to goodness that is the problem—to that goodness has its own proud answer—it is what goodness does to the good. The New Testament has the answer to that question too, but most assuredly, not any longer, in terms of traditional doctrine. That no longer can bear the strain that modern experience puts upon it. A passionate and overwhelming belief in God—known to Unitarians as to others—does not demand a wavering and uncertain line between myth and history; it demands literally the truth as reason and the religious consciousness sees it. That is the supreme act of religious faith. It is an act attempted by Unitarians.

THE RESPONSIBILITY OF LIBERAL CHRISTIANITY

By F. Kenworthy

(The following is taken from the opening address delivered by Mr. Kenworthy at the Annual Conference of the International Religious Fellowship held in August at S-Chanf, Switzerland.)

LIBERAL Christianity can be defined as the most radical and thoroughgoing application of the Reformation principle of the right of private judgment in religion. The supreme authority in religion is the mind, soul and conscience of the individual believer. For the Liberal Christian, individual decision is inescapable; he must judge for himself what is right and true, both in the realm of belief and in the realm of practice. Now this is a tremendous responsibility; and the tendency of recent years has gone to show that many people are not prepared to accept it. Just as they have been found ready to bow to authority in the political and cultural spheres so they have sought the security of authority in the sphere of religion. In an age of rapidly changing standards and of moral and social disintegration, they have sought both the authority of the Church, and the authority of the Book. The Roman Catholic Church has been found to have an irresistible appeal to many wavering and confused minds, and in Protestant circles, the authority of an inspired external authority has been sought again. The authority of the Church and the authority of the Bible have again been exalted, as in some sense independent of and superior to the inner authority of the individual believer.

This is the background against which the Liberal Christian has to formulate his conception of an active community, of which he is a part, and which must enshrine the values of freedom, truth and human personality, which he has always upheld. The structural tendency of the age is towards collectivism, and away from individualism. I would suggest that unless the Liberal Christian movement can achieve, so to speak, a living community of its own, then it may be ground out of existence between the upper and nether millstones of religious authoritarianism on the one hand, and secular and humanistic authoritarianism on the other. The Liberal Christian community must reconcile the sanctity of the individual personality with the need that each individual feels for strength, guidance and support from the larger body. The individual must not be submerged completely in seeking the welfare of the community; on the other hand, the community must not suffer disintegration through the individual's insistence on his own rights and privileges; that is altogether too often the fate of Liberal Christian societies, ecclesiastical or non-ecclesiastical. They founder in a welter of individualism.

A Living Religious Community

What is the nature and meaning of a community? Anyone who attempts to live anything like a full life realises very soon that he is the prey to conflicting loyalties. For he is not a member of one group or community, but of many. In any city, for example, there are numberless groups—of family, race or sex; political, economic, occupational, artistic, educational, recreational, and so on. All these recognise different values; and they require different standards of conduct. But it should be emphasised that none of them are absolute communities, nor have they absolute values. Their scales of values, in relationship with each, are all relative; neither the family, nor the church, can command absolute obedience. But if these communities have no more than a relative value and authority, does not this lead to chaos and confusion? Certainly it does. It leads to an inner conflict, and to a tension—and to a tension that moreover many people find much too severe to be tolerated. Hence, some give themselves up entirely to the authority of the Church; some to the authority of the state (here we have one explanation for the passionate loyalty that Fascism exercised among people who had become victims of despair and disillusion); others find today in an ideology such as Communism the supreme loyalty that makes an absolute demand upon them so that they can subordinate everything to it, and thus solve the conflict of loyalties.

The True Community

But this elevation of one community above all others is not a satisfactory solution, nor a true one; that surely has been demonstrated in history—neither the Church, nor the State, has proved effective enough to do this. For men have differing conceptions as to what constitutes the Church, and the State may make immoral demands upon an individual that his conscience will reject. All the same, some way must be found to relieve the tension, and alleviate the inner conflict. Here, two observations may be made. First, it is essential for each individual to recognise what are the less important groups or communities in any given situation. There are times, for instance, when the authority of the family must be subordinated to a greater authority; as Jesus Christ himself recognised, although he stressed the value of the family. Again, in view of the structural tendency of modern history, the nation cannot be considered a permanent form of community. A large number of independent sovereign states does not meet the need of the modern world, or the conditions that have been created by technological progress.

The point in history has now been reached when the balance of power between independent nations must be replaced by a planned unity of nations. In a word, the community of the nation must give way to a sense of world community. Second, for the Christian—and for the Liberal Christian no less than any other—there are the demands made upon him by his profound loyalty to the Kingdom of God.

In the ethical teaching of Jesus, in the precepts of the Sermon on the Mount, and in the Golden Rule, we have principles of universal validity. But these are principles, not rules; they are precepts, and not laws. These are standards that are incumbent upon the religious community. From the ethical point of view, we might define a religious community as a voluntary association of those who have freely accepted these standards. Hence the moral standards of a religious community are different from those of any other community, and must have an effect upon the individual's loyalty to any other groups of which he is a member—economic, political, recreational, or whatever it may be.

Worship in a Religious Community

The question has been asked whether moral standards are strongest if they are held with a Christian or a religious background. We would suggest that ethics are dependent upon religion and religion is nourished and kept alive by worship. The Liberal religious community, the leaven in the larger community, *must* be a worshipping community. One of the most important tasks confronting Liberal Christians is to find a form of worship and a sanction for worship that is compelling and urgent. The sacramental basis of worship is denied by Protestants—their ministers and leaders do not have sacramental authority—the kind of authority that attaches to bishops and priests, and which is independent of the intellectual and moral quality of the character of those who bear the authority. That protest against sacramentalism is right, but as it has been said, you cannot build a religion on protests. The worship of Protestants, and especially of Liberal Christians, must depend upon something more than the personal quality of the preaching or the ministrations of the individual minister. We must recognise that worship is different from and transcends either meditation or discussion. These are by no means incompatible with worship; worship, I believe, includes both; but they are not a substitute for worship or prayer. Further, the Christian ideal cannot be maintained without the Christian God. It is through the Church and the act of worship that faith and fellowship are strengthened.

"Show Me By Illustration"

Many Liberals maintain that the good man need not go to church. That, I believe, is a fallacy, even though many examples can be brought forward to support it. I do not deny the possibility that the Church and religion need not always be inseparable. It is possible not only to live a life of good works, but also to be conscious of the infinite being that pervades all life, and thus have a true religious experience without adherence to a Church of any kind. But two observations must be made: (1) It is often the good men who are most conscious of their imperfections and who seek in worship that contact with the divine life which alone gives to human life its true meaning and sense of power. A Church is a society of those who seek in worship this contact with a divine life which will enrich and inspire their own. And in this it is needed by all, good and bad alike. (2) Religion has no value unless it is expressed in personalities. Religion cannot exist in a vacuum, as it were; it is not just a beautiful ideal, nor is it the same thing as a philosophy, a theoretical construction about the nature of the universe. Religion must have its expression in personalities. And so the highest religions of mankind look to those in whom the truths of their faith have been manifested. The strength of Christianity is that it can say—here is a man whose life was the embodiment of his teaching—a human being exercising a divine love and a divine forgiveness. As Dr. W. E. Hocking has written, the instinct of mankind when confronted with a religion is to say: "Show me by illustration what you mean; show me by an accomplished fact that your way is possible". And so Christians can say—"Here is a personality in which the will of God has been realised; here is the ground of my faith and hope". Now a Church consists of those who generation after generation continue to witness to the historic fact of Jesus Christ. Its members are, so to speak, the living channel through which the memory and the significance of him persists. Had Churches not existed, the impression would have been lost that whether they go to church or not, has sustained and still sustains men.

MAN, MASTER OF HIMSELF

By Elsa Walters

IT IS very apparent to those who reflect on the state of affairs in the world today that man's ability to control the physical world and its forces has far outstripped his power to cope with the forces of society, to understand and direct human relations. A captain in the cabin of a ship recently saw on a screen the name of a lost submarine, buried in the ocean depths; but four men, meeting over a hundred times, have been unable to agree on the points of an agenda to be discussed by a meeting of their respective governments—and this when agreement was something they all earnestly desired. Obviously our great need today is for knowledge and understanding which will enable us to deal more effectively with people, to realise more fully what motives lie behind human conduct, our own as well as that of others. Without such knowledge, all our efforts towards peace and freedom and the good life are as unavailing as would have been the search for the *Affray* without charts or scientific instruments.

We are not, however, so completely in the dark about the nature of human mind and conduct. During the last half century psychologists, sociologists, and anthropologists have been steadily exploring the field, and a body of knowledge has been built up which those who work with people, in medicine, industry, education, religion, have been applying and testing and extending. But the results of this gradually developing knowledge are still confined to too narrow a circle; they cannot really be of value until there is a more general understanding of the laws which underlie human thought, feeling, and conduct.

It is here that Grace Stuart* has made such an important contribution to modern knowledge. On a basis of sound scholarship and wise selection she gives a clear insight into the development of those unconscious forces which form the prime motives of human conduct, forces against which reason and will seem able to do so little. She begins with an account of the life forces we share with the animals, emphasising the amoral and not the evil qualities of this part of our nature, and then postulates the emergence of "humanness" with the development of a sensitive awareness of others, of the need to love and be loved. It is this which marks us off from the animals, and which should form the guiding principle of human behaviour. "Love is primary. . . . It was out of the love need, and because of the love need, that morality, i.e., the capacity to assess good and evil, was born."

The book goes on to show how our need for love has been too often repressed, inhibited, distorted, so that hate and aggression have arisen in the place of love and peace. We may sometimes be aware that this has happened, but the processes by which it has come about are buried deep in the unconscious, so that we are not only helpless, but ignorant of how to free our human powers. But the time has come when we need no longer be ignorant, when unconscious motives, brought into the light of reason and understanding, lose much of their power and terror. Mrs. Stuart stresses our responsibility for learning to understand and direct our own lives: "I believe Dr. Julian Huxley to be right in saying that man must now take a conscious responsibility for his own evolution—or there will be no evolution". In this book there is much that will help us to shoulder this responsibility towards a saner and happier society.

Mrs. Stuart's approach and terminology are Freudian, and we learn of the inhibiting power, the frequent source of hate and aggression, as the super-ego, and we see how some of the qualities which we have been wont to think of as virtues may be the greatest stumbling blocks in the way of progress. Lest this is a little alarming to the reader new to this field, one must state that the terms are all clearly explained, and that the interpretation of Freud's principles is a very liberal one. Illustrative material is drawn from a wide range of sources, literary and scientific, and these add greatly to the clarity of the exposition. Many readers will be particularly interested in the references to Dr. Mead's studies of primitive peoples, as illustrating the importance of the right attitudes in early childhood. There appears to be a direct relationship between the way in which young children are treated and the aggressiveness of the adults; where early discipline is mild

*Conscience And Reason, by Grace Stuart. Allen and Unwin, 15s.

and loving and secure, there is an adult community which is friendly and co-operative, while those tribes which treat their children harshly are themselves vindictive and cruel. This principle is borne out in our own researches into delinquency and crime, as well as in industry, education, and psychological medicine, and it may well be the principle for which we are looking for our better understanding and handling of international affairs.

Having made clear the need for an attitude to life based on love and reason, Mrs. Stuart does not then hand out a formula for reform which will relieve us of all our evils, but she does make suggestions as to how this end may be approached. One we have mentioned, the milder and more loving discipline of early childhood. This is specially emphasised so that the child, growing up free from the burden of guilt and repressed aggression, may become an adult who does not need to work out his guilt and aggression on others. A more liberal education of the reason, a happier attitude to sex, emphasis on co-operation rather than on competition, more opportunity for all to enjoy the expressive and creative arts—all these are both the means towards freer development of the self, and the marks that such development is taking place. "Man is not yet", the book concludes. "But if man learns to handle the stuff of his life without ignorance and shame and fear, he may yet work out of it that real humanity which he has sought so long, so courageously, so tormentedly, but only so rarely found."

"If man learns . . ." Here is a book which should play an important part in helping forward that learning. It is not simple, for it deals with deep matters, but it is compelling in its interest, and interest which is enhanced by the free inclusion of carefully chosen quotations and references. One feels on laying down the book that one has been making a study with a sincere and scholarly guide, and one is left inspired with new insight and firmer faith.

IT OCCURRED TO ME

By Muriel Hilton

MOST people are acquainted with the novels of Nigel Balchin, either through the books themselves or through the medium of the film and radio play, for his masterly handling of the plot makes them very suitable for dramatisation. He has a terse style, uses words with a marvellous economy and through his knowledge of human nature presents a moral problem of which there is no easy solution. His latest book, *The Way Through a Wood*, has a triangle theme and the conflict of human passions is understood and portrayed with consummate skill. The author reminds us here as in his other books that human nature is complex, that struggle is at the heart of its development and that there are no easy rule-of-thumb formulas in the conducting of human life. As one of the chief characters involved in the conflict says, "It had all been so easy before this happened—the easy loyalty, because one had no wish to be disloyal; the excellent principles that were never tested; the calm assumption that life was a simple thing of rule-of-thumb right and wrong. Yet in the end there was so little certainty there; and if truth and faith and honour didn't pay dividends in five minutes one was squealing with self pity and ready to throw them all out of the window. I see now that it is more difficult than that; that in the end there aren't any dividends; that the only reward for keeping faith is keeping faith; and that if a man wants to be God, he had better remember that being God is a very painful business and one better left if possible to someone with more experience of the job."

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Sometimes Women's Leagues find it difficult to choose subjects for discussion. The Secretary of the Maidstone branch suggested an afternoon devoted to "Inquirer Articles". Each member was asked to bring an article which had particular appeal or which she wanted to discuss. As was to be expected each article stimulated so much thought, that at the end of the afternoon it was decided to hold another meeting along similar lines. It occurred to me that other Women's Leagues might have similar meetings, and they might also stimulate an interest in The Inquirer, the circulation of which should surely be greatly increased.

One often wonders what is the impelling force behind a man or woman who writes an autobiography. There are so many incidents in life that most people want to forget, so many false starts, frustrations and disillusionments that to many the present is only bearable when these are allowed to fade into the past. To revive faded memories, warm up half forgotten excitements, and to open old wounds, especially when these concern those who are still alive, does not seem a sufficiently pleasurable occupation on which to spend so much creative energy. Those who do undertake such work seem to be obsessed with themselves, and in striving to objectify their lives feel, no doubt, that they are not only seeing themselves and the times in which they live more clearly, but are helping others to do likewise.

Stephen Spender's autobiography *World Within World* is a remarkably honest and candid book and apart from revealing the poet himself gives an interesting picture of those contemporaries whom he calls the Divided Generation of Hamlets who were divided between their literary vocation and an urge to save the world from Fascism; who found the world out of joint and failed to set it right.

The author makes one aware of the importance of moral knowledge and he is horrified that people can act so irresponsibly without being aware of what they are doing. This horror gave him "a thirst for moral knowledge, combined with a perpetual fear of the moral sum with which I myself would be one day confronted. Yet in the end I wanted to know the answer of good and evil. What was unbearable was to think that there is no moral awakening, that we creep from moment to moment, deceiving ourselves, sometimes guilty and remorseful, sometimes happy, but never knowing the answer, never seeing things as a whole".

It is his insistence on the importance of the struggle that is continually being waged in the human soul that makes this book such an interesting document, especially when it is remembered that this poet took the road to Marxist Communism and made the return journey back to freedom.

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A married woman of my acquaintance, speaking of some newly-weds who were starting their life together with a great flourish, said rather regretfully, "We didn't have much of a start, and it has been struggle most of the way. I would like to have had it easier, to have had a bit more fun". Soon after I came across a quotation from Howard Spring's *And Another Thing* which it occurred to me she might like. This was it: "As life goes on I think the proving of love is not so much in enjoying together, though there is also that, but, more fundamentally, in enduring together, just as true comradeship arises from the battle, not from the spit and polish, or the carefree pints in the canteen. . . . Enjoyment may prove the chromium plate, but it is the things endured together that provide the nuts and bolts".

A WEST COUNTRY CHAPEL

By R. D. Woodall

THE news that after a quarter-of-a-century's work as pastor of the congregation at Pound Square Chapel, Cullompton, the Rev. W. A. Pocock is to retire brings back some vivid memories. Twelve years ago, on the eve of World War II, I was driving through Cullompton with a friend and we noticed a signpost directing people to "The Unitarian Chapel". My friend suggested that this was probably just another dying country cause.

How wrong this verdict was I discovered some two years later when I was teaching with a Bournemouth boarding school evacuated to a country house eight miles from Cullompton. One Sunday evening I walked over to the Cullompton Chapel. I was late and arrived to find the chapel well filled with people of all ages. On occasional visits to Cullompton in the year which followed I learned to appreciate the vitality of this congregation, its manifold activities, strong social spirit, fostered by the fact that the members had to work to keep the cause going.

The neat, tidy and modern little chapel was a credit to those who worshipped in it and to the man who played such a big part in planning its construction. He was the famous Jeffery Worthington, whose memorial deservedly occupies such a prominent place in the chapel.

The old Cullompton Chapel was a cob structure like that at Crediton. Jeffrey Worthington became the minister of the congregation just half-a-century ago.

He was then well over 60. The youngest son of Thomas Worthington, of Higher Broughton, Manchester. Worthington, who had been baptised by Rev. William Gaskell, the husband of the famous novelist, had begun life as a member of the editorial staff of the *Manchester Guardian*.

Minister at chapels in Bolton, Brixton and Taunton, and widely travelled especially in Italy, he "retired" to Cullompton and probably enjoyed his most successful ministry there.

On Sunday, March 24, 1912, when the West of England ministers were enjoying their annual exchange of pulpits, his cob chapel collapsed. Instead of thinking of closing down, he appealed to friends all over the country and the old chapel in Pound Square was rebuilt and re-equipped.

A keen worker for the Devonshire Association, Jeffrey Worthington continued his work even though his sight failed. To overcome this handicap he developed amazing powers as an extempore preacher. It remains a striking coincidence that his breakdown, during evening Service on Sunday, March 24, 1918, was exactly six years from the day when his chapel collapsed.

He died on April 18, 1918, at the age of 84. To contemporaries he was a scholar of sound judgment, ripe experience, and an attractive personality.

His successors have maintained the fine traditions he established at Cullompton. God speed therefore to this little Devon congregation and a happy and well deserved retirement to the Rev. W. A. Pocock whose work, done far from the main channels of English Unitarianism, nevertheless won the praise of many who learned to respect him.

UNDER THE RAINBOW

By W. E. Walker

TO TELL men generally that humility is a form of strength is to invite ridicule. One might as well assert that a cripple can win a marathon. But the fact remains nevertheless. Humility *is* strength in being an essential condition of soul-emancipation. As such it is the key to self-mastery. What a challenge to the Nietzschean!

The misconception is due to the confusion of achievement and attainment, these having to do with different aspects of the mind, which it is possible to discipline in more than one way. To achieve, men practise a muscularity of thought; to attain, they meditate on the end of thought itself. For achievement, thought is a tool or weapon; for attainment, it is a nexus with something larger than itself, on which it draws, first unconsciously, then consciously, and finally, in grateful, dependent harmony. When satisfied with achievement, men are asserting, or boasting, that they have used their tools or weapons successfully; success being a term deriving from a standard of external, conventional values. When they find they cannot be satisfied with achievement, or achievement by itself, it is because, in all honesty, they realise they have not done anything alone. They realise that in nothing can they be sole conceivers or arbiters, but that in everything they live and move in a representative capacity only.

The mountaineer, the navigator, the explorer, characterised, as they are, by a superb naturalness, do not normally assume merit for what they have achieved. This is because, through the special act of achievement itself there has been revealed to them the impossibility of total achievement. Man has limits, Nature has no bounds. And the discoverer of this secret rests in the end on a feeling of sublime modesty, a fusion of awe at the unachievable and trust in its rightness.

In society men operate within a different dimension. But here, too, in the upper reaches of art, science and statesmanship, they yield to the recognition of a sphere which is more than they, of something more meaningful, albeit incomprehensible. And they likewise rest finally on a confidence born of a sense of limitation rather than its opposite.

Men find freedom through submission to that which transcends them—to Truth, Beauty, Goodness: to God. Such submission is humility, and humility of the wise. It may be the cloistered giant in St. Augustine or the exalted child in William Blake. In every believer, great or small, it is the surrender of the pride of achievement for the joy of attainment.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

BREAK UP THE TYPE!

SIR,—A member of the "Men's League" kindly informs me that, in the League's Annual Report, sympathy is expressed with my relatives because of my death. Probably there has been a confusion of my name with that of my brother Tom, who, to the sorrow of all his friends, has recently passed away.

I am happy to say that I am feeling remarkably well. The printer of the paragraph in question may decide to keep the type standing, but I hope he will not have to use it for another 20 years or so!—Yours,

John C. Ballantyne.

London.

MORAL PROGRESS?

SIR,—Mr. McEldowney disputes my reading of the evidence with regard to the moral background of the world today. This is, of course, a matter of opinion, and everyone is entitled to his own idea on the matter. But I think that there can be no doubt that some of Mr. McEldowney's ideas are unduly optimistic. For example, he says: "Everyone in 1900 . . . took it for granted that there would always be war; but there is no longer that feeling of inevitability". Does he really think that people are more hopeful about preventing war now than they were 50 years ago? If so, I cannot think in what circles he moves. Also: "My own feeling about present armaments is that within a year or two the destructive power both for winner and loser in war on a world-scale will be seen to be so terrible that war will cease to be a worry". This, of course, has been the opinion of many people about every warlike invention, from that of gunpowder onwards. But it has never been proved yet, while the contrary belief—that an armaments race always leads to war—has always proved true. I remain of the opinion that my analysis of the situation suggesting that a decline in religious belief leads to a decline in ethical belief, with a consequent increase in world insecurity and personal morality, has not been disproved. And I do not feel that the corollary—that there is a great opportunity for Unitarianism today—must follow. What we do in the next few years may thus be all-important.—Yours,

John Rowland.

Leeds.

THE "DOG COLLAR"

SIR,—I am sorry that Mrs. Ward found cause for regret in my brief comment on Mr. Randall Jones's parable of the blind man and the dog with collar and chain.

In writing of these matters, one writes of what is typical, not of what is exceptional. "We are all searchers" is not typical of other denominations, it is certainly not their official attitude. Their typical attitude is: "Men cannot see for themselves, but need guidance: the Church has authority to give it". I said that Unitarians are called to bear witness against this, and to aim at opening all eyes to direct perception of spiritual realities. We feel this as part of our distinctive contribution to the general religious life. There may be other small groups with a similar mission. There may be individuals bearing the same witness in the conventional churches. But it is not distinctive or typical of those churches. They seek truth, no doubt, but, so far as their average members are concerned, through guidance rather than direct vision.—Yours,

Francis Terry.

Crewkerne, Somerset.

AN INVITATION

SIR,—May I say that I shall very cordially welcome the opportunity of getting in touch with any students connected in any way with our Unitarian and Free Christian Churches, or interested in the liberal religious tendencies for which they stand, who may be coming up to Oxford for the Michaelmas term. I shall be grateful to have the names and colleges of any such students, so that I may be able to establish contact with them.—Yours,

Manchester College, Oxford. *Sidney Spencer, Principal.*

UNITARIANISM IN JAPAN

THE following information has reached the Secretary of the General Assembly of Unitarian and Free Christian Churches.

In 1948 the Japan Free Religious Association was formed. The Association has two Free Religious Churches and a High School as its constituent members. One of the churches is the Japan Free Christian Church, at Tokyo, which is purely Unitarian, and the other is the Unity Church of Tokyo, which includes not only Unitarian Christians, but also religious humanists.

The following is the Order of Service held in the Unity Church. Silent prayer, Hymn, Reading from the Scripture, Hymn, Sermon, Hymn, Silent prayer, Announcements.

Cordial correspondence is now taking place between Gordon Square and the Unitarians in Tokyo.

A GIFT FROM THE GENERAL ASSEMBLY TO THE UNITARIAN CHURCH, TORONTO

A new Unitarian Church has been erected in Toronto. It was opened on Sunday, September 9. There were more people present than seats could be provided for. The General Assembly made a gift of three pulpit chairs to the church. These now stand in a prominent position, and a small plate has been attached to each stating that it is a gift from the General Assembly.

A DRAMATIST AND A UNITARIAN MINISTER

Mr. Frank Smith, of Oxford, sends us the following note:—

Henry Arthur Jones was born on September 20, 1851. Bernard Shaw and Max Beerbohm, who followed Shaw as dramatic critic of *The Saturday Review*, acclaimed Henry Arthur Jones the greatest dramatist of his day.

Brought up in the strictest Puritanism of the Baptist denomination, H. A. Jones, becoming commercial traveller and living at Exeter, was fortunate soon after reaching the Cathedral City to become acquainted with "a very remarkable clergyman", so the dramatist's daughter who wrote his "Life" described him, "the late T. W. Chignall, Unitarian minister. Writing to H. A. Jones, Mr. Chignall was described as 'that spiritual genius'." Jones in an article "My Religion", said, "I may gratefully dwell on the memory of my close friend, the Rev. T. W. Chignall, the Unitarian minister at Exeter, a cousin of Mark Rutherford".

"Mr. Chignall was one of the most religious minds I have held in communion", said H. A. Jones. This Unitarian minister was a cousin of Rev. Hale White (Mark Rutherford), who, brought up in Bedford's Puritanism at Bunyan Meeting, and entering Cheshunt College to be trained for the ministry was expelled for some reason never satisfactorily explained. Hale White himself suggests it was his hailing the *Lyrical Ballads* as a new source of spiritual expression, that led to the expulsion.

Chignall and White became close friends of Henry Arthur Jones. The three found great religious support in Matthew Arnold. In *The Life and Letters of Henry Arthur Jones*, by his daughter, Doris Arthur Jones, she writes, "after Sir Emery Walker, Mr. Chignall was my father's closest and dearest friend, and I think influenced him very deeply, Chignall was one of the greatest living authorities on the works of Spinoza and Goethe. I am sure my father's knowledge and love of Goethe was directly due to Mr. Chignall's influence".

Henry Arthur Jones introduced religion into his plays and for that reason less discerning critics than Bernard Shaw and Max Beerbohm gave bad notes. As Max Beerbohm says of these critics, "the theatre was good enough for *them*".

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

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NEWS REVIEW

DEDICATION OF MEMORIAL WINDOW TO THE LATE SIR SYDNEY JONES

On Saturday, September 22, a goodly company, including the Lord Mayor and Lady Mayoress of Liverpool (Alderman and Mrs. Vere Cotton), the Pro-Chancellor of the University (Sir John Hobhouse) and Mr. Ronald P. Jones, gathered at Ullet Road Church, Liverpool, for the dedication of the window presented to the church by friends from all over the world, in memory of the late Sir Sydney Jones.

As was fitting the dedication address was given by the Rev. Lawrence Redfern, who, for the last 30 years of Sir Sydney's life, had been his minister, and he was supported in the Service by the present minister, the Rev. E. S. Price. Mr. Redfern reminded the congregation of the propriety of a window as memorial to one whose life, even as stained glass transmits colours when the light passes through it, transmitted to others the power of the presence of God.

The window is the work of Mr. William Wilson, R.S.A., of Edinburgh, and gives a vivid portrayal in symbolic form of Sir Sydney's philanthropy, his civic work, and his work for education. The design also embodies the coat of arms of the City and University, while in the tracery motifs from Sir Sydney's arms are also used. It is indeed a very fine addition to the stained glass already in Ullet Road Church.

A.D.H.

News from the North-East:—The 186th Anniversary Services of the Northumberland and Durham Unitarian Association were held in the Newcastle church on September 23 and 24. The Sunday Services were conducted by Rev. G. Randall Jones, President of the General Assembly, and on the Monday the Devotional Service of the Women's District League was conducted by Rev. Elspeth R. Wallace, of Altrincham. The Annual Business Meetings of the Women's League and of the Northumberland and Durham Unitarian Association followed. After tea an "Any Questions?" Session was held in the Durant Hall. The President, Rev. A. E. Biddle, Rev. A. J. Marlin and Dr. L. Johnson, made up the team of speakers. The Question Master was Mr. F. Gray.

The Sunday Services were inspiring and will long be remembered by those who came to hear and see the President.

The "Any Questions?" Session was an innovation and a very happy one. Questions were asked about our faith, church life and activities. They were ably answered by members of the team.

London: Essex Church.—A party was held on September 24 to bid farewell to "the Mother of the Congregation", Mrs. E. Larkin, who, being left a widow, has at last yielded to the importunity of her family and has gone to live with her daughter, Mrs. Gorman. She and her family have lived in the Essex Church "parish" for many years, and all have belonged to the church and school. She is held in very high esteem and affection by her wide circle of friends.

The Committee have noted, with profound interest, that one of our subscribing members, Miss Mary Kilgour, of Sidmouth, has now reached the remarkable age of 100. The daughter of a Scottish medical practitioner, she was herself a scholar and teacher, who was awarded honorary degrees by Dublin and Cambridge universities. Retiring from her teaching, she did a great deal of public work, and for some years was a Borough Councillor in Paddington. She and Miss Leigh-Browne, with the latter's sister, Lady Lockyer, widow of the Astronomer Royal, all of whom were members of Essex Church, founded the hostel for girl students at London University—College Hall—which was opened by Queen Mary in 1932.

Sheffield District Women's League: Autumn Meeting.—The Autumn meeting was held at the Church of Our Father, Rotherham, on September 27. Nine branches were represented, Mrs. J. E. Guest (President) being in the Chair. Mrs. Williams, of Rotherham, gave the address and also conducted the Service, the theme of which was "Be ye Steadfast". A Business Meeting followed and Mrs. Siddons, the Treasurer, reported receiving the sum of £6 18s. from Mrs. Murfin, of Sheffield, which represented a solo effort on her part for District Funds.

CHANGE IN APPOINTMENT

It is announced in the First Presbyterian Church (Belfast) Calendar that the Rev. G. J. G. Grieve will not now be able to take up his appointment as minister of the church.

"THE YOUNG UNITARIAN"

The quarterly organ of the Unitarian Young People's League is now on sale, price 6d. It is an excellent number. Those responsible for this journal are not afraid of making mistakes, and are prepared to find their own way. The September issue indicates that they are finding it.

Faith and Freedom

A JOURNAL OF PROGRESSIVE RELIGION

Vol. 5 AUTUMN NUMBER Part I

ART AS INSIGHT
John F. Hayward, Ph.D.

UNIVERSALISM AND LIBERAL RELIGION
Arthur Peacock

AN ADVENTURE OF THE SPIRIT: A FELLOWSHIP OF FRIENDS OF TRUTH
S.K. Gauge

SPIRITUAL AWAKENING AND THE LIBERAL TRADITION
Marjorie Easton

GOODNESS IS LOVE: THE ETHICS OF AUGUSTINE
Rowland Gray-Smith, Ph.D.

REINHOLD NIEBUHR: CRITIC OF LIBERALISM
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UNITARIANISM: ROOT AND FLOWERING
Charles Gordon Baker, B.A., B.D.

EXPOSTULATIONS AND REPLIES
A Unitarian Smokeless Zephyr

Controversy over a Review: Letters from John R. Baker, M.A., D.Phil., D.Sc. and R. F. Rattray, M.A., Ph.D.

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CALENDAR

SUNDAY, OCTOBER 7th, 1951

Accrington, Un. Church, Shore St., 11 and 6. Rev. Gordon Bennett.
Ainsworth, Un. Ch., Knowsley Rd., 11 and 3. Rev. R. Gill.
Altrincham, Dunham Road Chapel, 11 and 6.30, Rev. John Kirtley, Harvest Festival.
Ashton. (See Lytham St. Annes.)
Ashton, Unitarian Church, Manchester Rd., 11 and 6.30, Mr. J. Mather.
Bath, Trim St. Chapel, Unitarian, 6.30, Women's League Service.
Belfast, All Souls, Elmwood Av., 11.30 and 7, Dr. A. L. Armour.
Belfast, First Church, Rosemary St., 11.30 and 7, Supply.
Belfast Centre (for Scotstoun), Unitarian Ch., 11, Rev. W. Whitehouse.
Bolton, Five Oaks, South Street, 11.15, Rev. J. Manners Hall.
Bournemouth, Un. Ch., Boscombe Rd., 6.30, Rev. Ernest W. Hill, Harvest Festival.
Bridgwater, Ch. of Messiah, Broad St., 11 and 6.30, Rev. Gordon Street.

BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. RONALD MCGRAW.
BLACKPOOL, North Shore, Dickson Rd., 10.45 and 6.30, Supply.
BLACKPOOL, South Shore, Lytham Rd., 11 and 6.30, Rev. ARTHUR WHITTAKER.
BOLTON, Bank St., 10.30 and 6.30, Dr. R. W. WILDE, Harvest Thanksgiving.
BOLTON, Halliwell Rd. Free Ch., 10.45 and 6.30, Supply.
BOLTON, Unity Church, Deane Rd., 10.30 and 6.30, Rev. I. L. TOSELAND.
BOSTON (Lincs), Spain Lane Unitarian Ch., 6.30, Rev. C. SIMPSON.
BOURNEMOUTH, Un. Ch., West Hill Rd., 11, Rev. L. REDFERN.
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK.
BRIDGWATER, Christ Ch., Dampiet Street, 2.30, Sunday School, 6.30, Mr. S. H. LEY.
BRIDPORT, Unitarian Chapel, 11 and 6.30, ——.
BRIGHTON, Christ Ch., Unitarian New Road, 11, Mr. W. SPOONER, 6.30, Mr. C. G. KENWAY.
BRISTOL, Lewin's Mead Meeting, 6.30, ——.
BRISTOL, Oakfield Rd., Clifton, 11, Mr. R. L. NICHOLSON, 6.30, Harvest Festival.
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. W. HILL WARHING.
BURY, Bank St., 11 and 6.30, Rev. F. M. RYDE.
CAMBRIDGE, Memorial Ch., Emmanuel Rd., 11 and 6, Rev. H. STEWART CARTER.
CARDIFF, The West Grove Un. Church, 11, Mr. S. R. BUTLER, 6.30, Mr. ARTHUR WILSON. Harvest Festival.
CARLISLE, Unitarian Church, Lorne St., 2.15, Sunday School, 6.30, Supply.
CHATHAM, The Church of the Great Companions, Hamond Hill, 3, Rev. WILL HAYES.
CHESTERFIELD, Elder Yard Ch., 10.45 and 6.30, Rev. E. STANLEY PETERS.
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Supply.
COSELEY, Staffs, Old Meeting House, Old Meeting Rd., 11 and 6.30, Rev. P. C. WHITEMAN.
CREWE, Free Christian Church, Beech St., 6.30, Miss LIVINGSTONE.
CREWKERNE, Un. Ch., Hermitage St., 11 and 6.30, Miss S. WEY and Mr. V. G. SPEARING.
CROYDON, Free Christian Ch., Wellesley Rd., 11 and 6.30, Rev. J. P. CHALK.
DEAN ROW, 10.45, Harvest, Rev. W. P. PHILLIPS. No Service at Styal.
DENTON, Wilton Street Chapel, 11 and 6.30, Supply.
DERBY, Friar Gate Unitarian Chapel, 11 and 6.30, Rev. M. CONSTANCE HARRIS.
DITCHLING, Old Meeting House, 10.45, Mr. J. REECH WALKER.
DONCASTER, Free Christian Ch., Hall Gate, 11 and 6.30, Rev. DUDLEY RICHARDS.
DOVER, Adrian Street Un. Ch., 6.30, ——.
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS.
DUDLEY, Old Meeting House, Wolverhampton St., 11 and 6.30, Rev. CHARLES EASTON.
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. STERNEY P. WHITEHOUSE.
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER.
EXETER, George's Chapel, South St., 11 and 6.30, Rev. D. B. FRASER.
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH.
GLASGOW, St. Vincent Street Un. Ch., 11 and 6.30, Rev. ALEXANDER REID.
GUILDFORD, Ward Street Church, 11.15, Mr. A. G. TIBBANY.
HALE CHAPEL, Hale Barn, 10.45 and 6.30, Rev. JOHN STORER.
HALIFAX, Northgate End, 10.45 and 6.30, Rev. W. H. PAYNE.
HASTINGS, Free Chris. Ch., South Terrace, 11, Rev. DENBIGH HILTON, 6.30, ——.
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. C. H. BARTLETT.
HORSHAM, Worthing Road, 6.30, Rev. J. MARTIN HALL.
HOWWICH, Unitarian Free Church, 6.30, Rev. ALBERT SMITH.
HUDDERSFIELD, Fitzwilliam St., 11, ——.
HULL, Park St. Ch. (Un.), 6.30, Mr. F. W. GASPORTH.
IPSWICH, Friars Street, 11 and 6.30, Harvest Service, Rev. WM. HAWORTH. Bury St. Emerson, Churchgate St., 6.30, Supply.
KENDAL, Market Place Chapel, 11 and 6.30, Rev. C. A. PEERS.
KIDDERMINSTER, New Meeting House, 11, and 6.30, Rev. H. WHITEHEAD.
KNUTSFORD, Brook St. Chapel, 11 and 6.30, Rev. STANLEY MORGAN.
LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL.
LEEDS, Mill Hill Chapel, 10.45 and 6.30, Rev. G. GORDON DAVIES.
LEICESTER, Narborough Rd., 11, Junior Ch., 6.30, ——.
LEICESTER, The Great Meeting, East Bond St., 11 and 6.30, Rev. LEONARD MARTIN.
LEICHWORTH, Victoria Hall, Garden Walk, 11, Local Arrangements.
LEWES, Westgate Chapel, 11, Dr. H. W. STEPHENSON.
LINCOLN, High St. Unitarian Church, 6.30, Rev. H. W. KENDALL.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. L. A. GRIFFITH.
LIVERPOOL, Bootle Free Church, 6.30, Mr. S. H. KNIGHT.
LIVERPOOL, Domestic Mission, Mill St., 6.30, Rev. J. KENT MEMBERY.
LIVERPOOL, Gateacre Chapel, 11, Rev. FRANK W. HILL.
LIVERPOOL, Hamilton Rd., Everton, 6.30, Rev. BERNARD L. GRIFFITH.
LIVERPOOL, Hope St., 11 and 6.30, Rev. RAYMOND BAKER.
LIVERPOOL, Ullet Rd., 11 and 6.30, Harvest Celebration. Rev. F. KENNEDY.
LONDON, Bell Street, Edgware Road, 6, Rev. WALTER M. LEWIS.
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. A. J. LEWIS.
LONDON, Brixton, Effra Rd., 11, Dr. MAURICE REED.
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. JAMES C. BALLANTYNE.
LONDON, Forest Gate, Upton Lane, 6.30, Mr. F. CORNELL, Church Anniversary.
LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. JAMES CURRY.
LONDON, Hackney, New Gravel Pit Church, Clapton Place, 6.30, ——.
LONDON, Hampstead, Rosslyn Hill, 11, Rev. T. J. JONES.
LONDON, Highgate Hill Unitarian Church, 11, Rev. G. J. G. GRIEVE.
LONDON, Ilford, High Rd., 6.30, Mr. A. P. HEWITT.
LONDON, Islington Un. Ch., Upper St., Preston Hall, 7, Rev. A. V. FOX.
LONDON, Kilburn, Unitarian Chr. Ch., Quex Road, 11, Rev. A .V. FOX, 7, Junior Church.
LONDON, Lewisham, Un. Ch., High St., 11, Rev. E. G. GREEN.
LONDON, Leytonstone, Lea Bridge Rd., Knotts Green, 6.30, Rev. G. E. HALE.
LONDON, Mansford St. Chapel, Bethnal Green, 6.30, Rev. J. W. DUMBLE.
LONDON, Richmond Free Ch., Ormond Road, 11, Rev. ETHEL KAY, Church Anniversary.
LONDON, Stratford, West Ham Lane Unitarian Church, 11.30, Children's Church, 6.30, Rev. WM. C. NEWTON.
LONDON, Theistic Ch., 29 Bell Street, Edgware Road, 11, Harvest Thanksgiving Service, Rev. J. TYSSUL DAVIS.
LONDON, Wandsworth, Un. Ch., East Hill, 11 and 6.30, Rev. A. PEACOCK, Harvest Festival.
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Oct. 7th, Harvest Thanksgiving, Rev. T. J. JONES.
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, ——.
LONDON, Woolwich, Dallin Road, S.E., 11.15, School, 6.30, Rev. WILLIAM CORNELL.
LOUGHBOROUGH, Victoria St., 6.30, Supply.
LYTHAM ST. ANNES (ANSDELL), Unitarian Church, Channing Rd., 11 and 6.30, Rev. HERBERT CRABTREE.
MAIDSTONE, Unitarian Ch., Market Buildings, 6.30, Rev. DENBIGH HILTON.
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 2.45 and 6.30, Rev. H. G. WOODFORD, Harvest Festival.
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, ——.
MANCHESTER, Failsworth, Dob Lane Chapel, 10.45 and 6.30, Rev. J. PIPKIN.
MANCHESTER, Mill Street Free Church, Bradford, 3, Mr. R. S. SALT.
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. F. COTTIER.
MANCHESTER, Monton Ch., Eccles, 10.45 and 6.30, Rev. D. T. EVANS.
MANCHESTER, Pendleton Un. Cross Lane, 3, Mr. GEORGE JONES, 6.30, Rev. ERIC WILD, Harvest Festival.
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. J. WILLIAM DYER.
MANCHESTER, Renshaw St. Mission, 6.30, Rev. A. J. HEALE.
MANCHESTER, Stand Ch., Whitefield, 10.45 and 6.30, Rev. G. D. FOOTE.
MANCHESTER, Wilbraham Rd., Chorlton-cum-Hardy, 6.30, Mr. A. E. POTTS.
MANCHESTER, Wythenshawe, Un. Church, Brownley Rd., Benchill, 6.30, Mr. J. S. HALLAM.
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH TWINN.
MARPLE, Calver Institute, 3, each Sunday.
MEXBOROUGH, Free Christian Ch., 10.30 and 6.30, Rev. E. G. LEE.
MIDDLESBROUGH, Christ Ch. Unitarian, Corporation Rd., 6.15, Rev. A. E. MOSES.
MIDDLETON, Old Road Chapel, 6.30, Rev. JOHN EVANS.
MORECAMBE (see LANCASTER).
MORETONHAMPSTEAD, 3, NEWTON ABBOT, 6.30, Rev. C. G. TOOKE.
MOSELEY, Christian Church, Stratford Rd., 10.45 and 6, Mr. ERIC SHAW.
NANTWICH, Old Chapel, 6, Supply.
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11, Installation Service, Rev. HERBERT BARNES, 6.30, Rev. J. H. CORAN DAVIES.
NORTHAMPTON, Kettering Rd. Ch., 11, Mr. W. H. B. EASTWOOD, 6.30, Mr. F. NICHOLLS.
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENDREY.
NOTTINGHAM, High Pavement Chapel, 10.45, Rev. C. GORDON BOLAM, 6.30, Mr. E. ROWLAND GREEN.
OLDBURY, Unitarian Church, Birmingham St., 11, Children's Service, 6.30, Rev. HAROLD A. GOSS.
OLDHAM, Lord Street Chapel, 10.45, Rev. T. E. NUTTALL, 6.30, Miss J. GRIFFITH.
OXFORD, Manchester College Chapel, Closed during vacation, reopening Sunday, October 14th.
PADIHAM, Nazareth Unitarian Ch., Knight's Hill, 10.30 and 6, Rev. W. HILL WARHING.
PAGE LANE CHAPEL, near Wigan, 11, Rev. ALBERT SMITH, 6.30, Women's League Service, Mrs. LEE.
PLYMOUTH, Unitarian Centre, Hemerdcombe Rd., 11 and 6.30, Rev. E. H. KINSLEY.
POOLE, Un. Ch., Hill St., 11.15, Junior Church, 6.30, Rev. ERNEST PEAKE.
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. STEDMAN.
PRESTON, Unitarian Chapel, Church St., 6.30, Rev. ALUN WILLIAMS.
RINGWOOD, Hants, the Meeting House, 11, Mr. J. R. STEDMAN.
ROCHDALE, Church of Our Father, 10.45 and 6.30, Rev. T. BRETT DAVIES.
ROCHDALE, Blackwater St., 10.30 and 6, Rev. T. BRETT DAVIES.
SALE, Atkinson Rd., 11, Rev. J. WILLIAM DYER.
SCARBOROUGH, Un. Ch., Westborough, 11.30 and 6.30, Mr. CYRIL HALL.
SHEFFIELD, Unity Church, Cemetery Rd., 11 and 6.30 (Youth Service), Rev. E. D. DAVIS.
SHEFFIELD, Fulwood Old Chapel, 11 and 6.30, Rev. F. SOUTH, Harvest Festival.
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. MOSS.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. S. WHITE.
SHEFFIELD, High St., Unitarian, 11 and 6.30, Rev. A. H. LEWIS.
SHEFFIELD, High Street, Unitarian, 11 and 6.30, Rev. F. D. JONES.
SHEFFIELD, Knll Memorial Hall, Bible Voc Rd., 6, Mr. C. F. SWIFT.
SOUTHPORT-ON-SEA, Duxsbury Rd., 11, Children's Church, 6.30, Miss M. GRIFFITH.
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. A. H. BAILEY.

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Philip Doddridge and the Catholicity of the Old Dissent

By ALEXANDER GORDON, M.A.

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STALYBRIDGE, Un. Ch., Canal St., 10.30 and 6.30, Rev. E. D. EVANS.
ST. HELENS, Corporation St., 6.30, Rev. DUNCAN P. STEWART, Harvest Festival.
STOCKPORT, Un. Ch., St. Peter's Gate, 10.30 and 6.30, Rev. IRVIN HODGSON.
STOCKTON-ON-TEES, Wellington St., 6.30, Supply.
STOURBRIDGE, Presbyterian Un. Chapel, 11 and 6.30, Rev. ROSALIND LEE.
SWANSEA, Pennard, Free Christian Meeting House, 11, Rev. SIMON JONES.
SWANSEA, Unitarian Ch., High St., 11 and 6.30, Rev. B. VINEY.
SWINTON, Swinton Hall Rd., 10.45, Rev. ERIC WILD, 6.30, ——.
TAVISTOCK, The Abbey Chapel, 3.15, Rev. E. H. KIRKLEY.
TEIGNMOUTH, Old Meeting House, Ashford Rd., 6.30, Rev. G. KIRKEL.
TODMORDEN, Unitarian Church, 10.45 and 6, Rev. M. JOHNSON.
TORQUAY, Unity Ch., Montpellier Rd., 6.30, Rev. J. A. SHAW.
TROWBRIDGE, Conigre Unitarian Ch., 11 and 6, Rev. A. F. O. THOMAS.
WALLASEY, Memorial Church, Manor Rd., 11, Rev. DUNCAN P. STEWART; 6.30, Mr. T. ROBERTS.
WARRINGTON, Cairo St., 10.30, Rev. E. W. DEARDEN, 6.30, ——.
WARWICK, High Street Church, 3, Rev. T. J. JONES.
WATFORD, Friends House, Derby Rd. (by permission), 7.30, Last Sunday in the Month.
WEST BROMWICH, Lodge Road, 6.30, Mr. P. J. SPENCER.
WEST KIRBY, Brookfield Gardens, 11 and 6.30, Rev. A. D. WELLBYE.
WHITBY, Flowergate Chapel, 6, Miss N. GILL.

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MELBOURNE, Unitarian Church, Cathedral Place, C. 2, 7.30, Rev. V. JAMES. Monthly service at 4.
SYDNEY, New South Wales, Unitarian Church, 15, Francis Street (off College St.), 7.15, Rev. J. B. TOSKIN. Manse Telephone LX 5321.
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CANADA

MONTREAL, Church of the Messiah, Sherbrooke St. West, and Simpson St., 11, Rev. ANGUS CAMERON.
TORONTO, First Un. Ch., 175 St. Clair Avenue West, 11, Rev. W. P. JENKINS.
VANCOUVER, B. C. Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. HODGKINS.
WINNIPEG, First Federated Church, Sargent and Banning, 11, English, 7, Icelandic, Rev. P. M. PETURSSON.

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